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education is more stimulating to them than to the men. For this there are various sufficiently obvious reasons. They are in the minority, and they know the usual masculine criticisms of the feminine intellect. So far the stimulus is healthy. But there does exist also the excitement of the emotional nature. I have the authority of a woman, who is a physician and a graduate of a co-educational college, for saying that the conditions are too exciting and the physical strain is too great. Of course there are always idlers who get along as easily as possible, but that is not the class of students whom one especially considers.

However reluctantly one may approach that part of the subject which deals with the relations of the students to each other as men and women and not as students, it is a point that, in any fair consideration of the whole matter, cannot be shirked. Under all the circumstances, how would it be possible that there should not be regrettable indiscretions? In the case of an Eastern college that some years ago opened its doors to women every precaution was taken for their care. They were obliged to live in a building of their own, and were placed under the care of a lady of social position and experience, whose sole duty was to look after them and instruct them as far as they would receive instruction in social matters, and to protect them by acting as their chaperone. And yet, even there, annoying things have happened. Thoughtless girls, innocent in intention, merely ignorant and wilful, have committed acts of indiscretion, the memory of which undoubtedly causes them the keenest mortification. In such cases, if the escapade is discovered, the offenders are promptly and quietly sent home and the whole affair is consigned to oblivion.

If such things can happen under such circumstances, what can be expected where there is no safeguard but the sense of propriety of an unsophisticated and often wilful girl? It cannot be repeated too often that the majority of young men and women attending college conduct themselves discreetly but the minority is large enough to be considered, and many a woman must blush when in maturer years she remembers the escapades of her college life. That most of the girls come out unscathed from dangerous situations is no reason why they should be exposed to such dangers.

The people who send their sons and daughters to college are not in general the ones who know the drawbacks of co-education, but those drawbacks are beginning to be recognized by persons who live in college towns, and particularly by professors and teachers. I do not wish to draw too dark a picture nor to underrate the really good work that has been done by both men and women in our Western colleges. With all their drawbacks, these colleges have been an inestimable blessing, for the conditions of life in a new country were such that in no other way could women of small means have obtained the education that they desired. And the education of the women of the West has been, and will be, a powerful factor in the civilization of the country. But after giving the present system its due, we must still recognize its faults, and it may be that as wealth and civilization increase in the West we shall grow out of this system and found separate colleges for men and women.

JANE COOPER SINCLAIR.

THE SALOON AS A CLUB.

OF LATE years the leading periodicals of the country have published so many articles on "The Saloon," from ministers, doctors and other pro-

professional men, who of necessity must give their best thoughts to other and totally different subjects, that it may perhaps be of interest to the public to read something from within the lines; a defence, if you please, of this much criticised institution, by one who for years has necessarily come very much in contact with it.

The saloon exists because the public demands it, and for no other reason. It is moulded into shape by public sentiment and by legislation, and is as much the creature of circumstances as is the man who patronizes it. Oppress men and they retaliate by developing qualities opposed to public security and to the development of the higher forms of civilization. Oppress the saloon and it likewise degenerates and retaliates.

If the saloon is an evil *per se*, it will fall before an enlightened public sentiment; but until the public is convinced that it is so all attempts to repress it must fail. While it remains an institution in our midst, a factor in the shaping of our civilization, it would seem desirable that its influence should be for good rather than for evil. For one thing, the saloon should be removed from politics; but this can only be accomplished by relieving it of unjust taxation, by offering licenses freely to all who conduct law-abiding places, and by relieving saloon-keepers of the constant spectres of "High License," "Local Option" and "Prohibition." The saloons should be operated by a better class of men; but this can only come to pass when saloon-keeping is no longer reckoned a disreputable calling. The saloons should observe the laws; but this can be brought about only when the laws are made to correspond with the public conception of right and wrong. The saloons should handle pure and well-matured wines and liquors; but a high license or the probability of a non-renewal of license is a practical prohibition on this point, as a large and immediate profit promises best under such circumstances.

So long as the inhabitants of the United States consume hundreds of millions of gallons of whiskeys, wines and beers annually, the saloon will be retained by the public as the most convenient and agreeable medium, through which to supply its wants. All of this talk of abolishing the saloon and of each man buying by wholesale and mixing his own drinks is the merest nonsense. It requires an expert and an array of materials and conveniences to prepare a cocktail, a mint julep, a whiskey sour or any other of the many beverages so delightful to the average palate, and until something better and more convenient offers, the saloon will be retained to fulfil this office.

Looking at the saloon as a fixture, therefore, is it not best that society encourage those engaged in the business to remove it from politics, and to conduct it in such a way as to improve and not degrade those who visit it? The saloon should be in every sense a club. It should offer seats, tables, papers, magazines and games to its patrons, and incidentally it should serve those who so desire with pure wine, beer or spirits. The saloon should be taxed reasonably and not exorbitantly, and licenses should be extended to all law-abiding men, but never to felons, or to men who disregard common decency. The saloon can be elevated in every respect, and to the great good of society, but it cannot be accomplished by repressive legislation, but by the adoption of a broader policy on the part of the public in the handling of this question and by this means only.

THOMAS MADOR GILMORE.